

ascend the car, whose reins thou guidest,
(to come to
tiur sacrifice).¹

4. Inasmuch, INDRA, as many praises
are thine,
therefore, combating for the sake of
(shedding) water
on fertile (lands), thou hast'effected (the
discomfiture
of its obstructors).; thou, who art the
showerer (of
benefits), hast, on behalf of the sun,
destroyed in his
own dwelling the very name of (the
asura}, DIsA, in
Battle.

5. We, INDRA, are thine, and thine aje
they who
are the leaders (of rites), promoters of
(thy) strength,
and willing applicants (to thee): all-powerful
Iiy^TDRA,²
may adherents worthy of commendation,
and faithful,
come to us, like BHAGA, in battles.³

6. Glorious, INDRA, is thy strength,
exulting,* im-
mortal, and clothing (the wprld with
light): do thou

¹ This verse occurs in "the *Yajusk* 10. 22, with
some variety
of reading, chiefly in the first hemistich/ as *md*
ta Irtdra te
vayam Turdshdd ayuhtdso abrahmatd vifasdma,
which *Malti-*
dhara interprets, *Indra Tardshdt*, may we who
are thine, may
we, unattached (to thy car), never perish, like
that which is not
of the nature of spiritual existence : in the second
line we have
rasmin swa&L'dn, reins wi'h good horses,
instead of *rtfmin*
*yamase sica*icas*.

² *Akixufhwa*, a rather unusual epithet of *Indra* -.
the scholiast
explains if, *sarvafo vydptabaJa*, of all pervading
strength.

³ *Satird Bhagv na havi/ah- -prabhrithe*hu chSruli*
may be ex-
plained different!}* , as *proWritha* signin'es wuror
5acrifire : may
a faithful follower orally. *mtirdjfkf-ityddib, <wme,|*
ikvl\$li&g0,
as an associate, *chdru stnigantd*, to be
commended, *hatya*, in
sacrifices, or defied, *pratibkaltiird/tvdfarya*, in
bi»tiit.-i: as the
divine *Bhaga* comes as'our al!y₃ so may followers
and others
come.

⁴ *Nritamdna* is, literally dancing, *nrityan*.